

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

“My soul waiteth for the Lord more than they that watch for the morning” (PSALM 130: 6).

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CONFERENCE ADDRESS BY PRESIDENT JOSEPH F. SMITH.

(Concluded from page 679).

My brethren and sisters, these are some of the little things, perhaps. Some people would consider them trivial and of no importance, but I want to say to you, my friends, and my brethren and sisters, that there is not anything that I know of in a man's life that is more essential to his happiness, and to the happiness of those with whom he is associated, than these little amenities of life, by which they are respected and loved and their presence is cherished by those with whom they associate.

The father comes home, and the children are glad that he comes, glad to see him; the mother welcomes him with all the love and affection of the wife and the mother, for he is good, he is true, he does all in his power to provide for them, to make them comfortable, and to add to their happiness and well-being, to provide for their education and for their proper training and instruction. The whole family is united, and the children grow up to honor their parents, and say: “My father and my mother were honest. They set me the example of their lives. They taught me what was good, and they practiced it. They set the example to me as well as to teach me the precept of the gospel of Jesus Christ, and I love them for it. I will always love them for it.”

And when they shall go beyond and the children shall be left behind, they will carry with them to their graves a blessing for their parents and will rise up and call them blessed forever.

But the man who is rough and harsh and unkind and thoughtless, the man who spends his time away from his home and his children when he should be with them, or who is absent for pleasures of his own, or for associations that are not congenial to the family, what

influence can he have with his children? Will they not follow in his footsteps? Will they not emulate his example? Will they not grow up to be even worse abandoned to that which is required by the Lord of his children than the parents were, because of the example that he set before them?

THE DUTY OF A MINISTER.

Now, my brethren and sisters, my business, my duty, is to preach the gospel of Jesus Christ and Him crucified and risen from the dead and sitting enthroned in power and glory and majesty and in dominion on the right hand of His Father, our God. That is my business and my duty, and I love to do that more than anything else in the world.

I do not only love to do it, to teach it, to preach it, but, oh, I feel how sad it is when any such circumstances are forced back upon me with the conviction that I am neglecting my duty towards those that I love more than my own life. Why, I cannot afford it; I cannot afford it.

I must do the best I can, the best I know how, for those whom God has entrusted to my care. I must do, to the best of my knowledge and of my understanding, my duty toward the people of God over whom He has willed that I should be a humble minister and teacher of the gospel, and with whom He has honored me with the presidency over the Church.

It is my duty to set the example, my duty to plead with the people to live their religion, to observe the fast offerings better than I do myself. I neglect it. I think of it occasionally when it comes to me, and I feel ashamed of myself that I do not do it every month on the day when it should be done, but I leave it often and then at the end of the year, or at some other period I draw my check and send it to the bishop for what I think I owe him; but I ought to do it every month. I ought to do it regularly, right along, just as I pay my tithing; when the end of the month comes I go and pay my tithing. Why? So that I will not neglect it, but keep it in mind. I will not forget it, and that is one of the things that the good teacher taught us the other evening at our home—the payment of tithing. Are you honest with the Lord? Do you remember Him with the first fruits of your increase?

Well, now, if I were as punctual in observing my fast, and were as careful to do all I should do for it and a little more than would be really require of me, if I were to do that as punctually as I try to pay my tithing, I believe I would feel much better over it, very much better; but sometimes I am a hundred miles from my ward, a thousand miles away from my ward on the fast day, and then I cannot quite do it; I cannot do that, but the family at home attend to their part of the duty when I am away. But it is my duty, as the head of my family, to do what God requires and set a good example before all the members of my household.

Now, my brethren and sisters, I did not expect to talk so long, and I do not think it will do me any particular good, although I have the satisfaction of bearing my testimony to you, all of you, and in saying to you, with all my heart, God bless you, and I bless you. I have the right to bless. I hold the keys of the Melchizedek priesthood and the office and power of patriarch, too. It is my right to bless; for all the keys and all the authority and power pertaining to the government of the Church and to the Melchizedek and Aaronic priesthood are centered in the head and in the presiding officers of the Church.

There is no business, nor office, within the Church that the president of the Church may not fill and may not do if it is necessary, or if it is required of him to do it. He holds the office of patriarch; he holds the office of apostle and of high priest and of seventy and of elder and of bishop and of priest, teacher, and deacon in the Church; all these belong to the president of the Church of Jesus Christ of Latter-day Saints, and he can officiate in any and in all of these callings when occasion requires it.

God bless you. May peace abide and abound in Israel, from the north to the south, and from the east to the west, and may the favor and mercy of God be extended unto all the nations of the world, so that their restoration to peace and unity and good will may come, I humbly pray in the name of Jesus Christ.

TEMPLE IN CANADA.

I am reminded of one or two other items that I intended to mention. As you all know, we have been authorized to construct, and have undertaken to build, a temple in Alberta, Canada, and we have already expended very large sums of money upon that building, and it is in course of erection and is progressing rapidly. The cornerstone was laid only a week or so ago. The walls are being put up and it is nearing, or will be nearing, soon, its completion and readiness for the ordinances of the house of God.

We decided to build it there—why? Perhaps just one instance that was brought to our minds yesterday, or the day before, may furnish a reason. A young man who has been on a mission, filled a good mission and returned home, living away off in the northern part of British Columbia, somewhere, but still clinging to the faith and wearing the harness of his ministry and doing all that he can for the benefit of mankind, wants to get married and he wants to be married properly. He lives away off yonder, hundreds and hundreds of miles away from a temple; he has been on a mission for years and has exhausted all his means, he returns home almost penniless, and has found some good girl who is willing to enter life with him from the ground up, on the ground floor, and he says to us: 'What can I do? I want to begin a home for myself. I believe it is according to the law of nature and of God, but I have not the means to go to the Temple. Will it be possible for me to

be married here and then when I get the means sufficient to go to a temple, go and be sealed for time and for all eternity?'

Well, what can you do under a circumstance of that kind? All we could do was to say to him: "Go to the bishop, the nearest bishop or the nearest elder of the Church that you can find, and with our permission and approval ask him to unite you in marriage for time, and then, just as soon as you are able to reach a temple of God, where you can go to the altar and be united by the power of God, and not of man, for time and for all eternity, go and get your union consummated by the power of God, that will unite you for eternity as well as for time and will bring your children unto you under the bond of the new and everlasting covenant as heirs of God and joint heirs with Jesus Christ.

What else could we say to him? Nothing else, so we said it, but by and by we will have a temple up there, and those that are in these circumstances will not be compelled to waste all their substance on railroads and travel and in journeying to come to a temple here.

MEXICO AND THE ISLANDS OF THE SEA.

We were in hopes, fond hopes, but many years ago, of being able to build another temple over here on the borders of the United States, in Mexico; but that wicked nation, or that wicked people, ambitious for power at the cost of the lives of their fellow men, have driven out or expelled, practically, all our people from their land, driven out the very element of progress, the very element of intelligence, increase and progress among them, driven them out from among them, and I am glad now that we did not begin to build it there.

Next time we may build, or conclude to build, one nearer by, within the borders of the United States, where liberty prevails and where men have the freedom to worship God according to the dictates of their own conscience, or will have it, unmolested, by and by.

It is coming, it is coming our way; it is coming fast; and though there may be clases of people that lay all crimes to the charge of the Church of Jesus Christ of Latter-day Saints, the time will come when even these poor, ignorant creatures will know better; they will learn the truth by and by.

Now, away down in the Pacific Ocean, clear down to New Zealand, including the islands, the various groups of islands from the Sandwich Islands to Tahiti and Samoa, and Tonga and New Zealand, there are hundreds of thousands of good people, dark-skinned but of the blood of Israel, that have wandered away, and they are there inhabiting those islands.

When you carry the gospel to them they receive it with open hearts, many of them; they want the same privileges that we have, but it is out of their power; they cannot avail themselves of those

blessings. They are poor and they cannot gather means together to come up here to Zion to be sealed, to be endowed, to have their children sealed to them for time and eternity, and to perform all these ordinances, to be baptized for their dead, and all that. They cannot come; what shall we do with them?

Heretofore, we have suffered the conditions that exist there and have adopted the best measures that we knew how, always looking to the better and fuller requirements of the gospel of Jesus Christ.

TEMPLE IN HAWAII.

Now, I want to say to my brethren and sisters here this morning that we have come to the conclusion that it would be a good thing to build a temple, a place that shall be dedicated to the ordinances of the house of God, down in Hawaii, so that the saints there can receive the blessing of the house of God within their own borders, and so that the people even from New Zealand, if they do not become strong enough down there to require a house to be built there, too, by and by, when we can reach it, they can come up to Honolulu and go over to Laie, where we expect to build a house where they can get their blessings. Then they may return home and live in peace and die in peace, having fulfilled all the requirements of the gospel, the same as we are doing here, where we have the privilege of access to the temples.

Now, my brethren and sisters, Latter-day Saints, it is moved that we build a temple in the islands of Hawaii. All that are in favor of it will please manifest it by raising the right hand. Those who are contrary-minded will indicate their position by the same sign. I do not see any contrary votes.

Now, I want to give you to understand that the mission, the Hawaiian mission, and the good Latter-day Saints of that mission, with what help the Church can give, will be able to build their own temple down there. They are a tithe-paying people, and the plantation is in a condition to help us to some extent. We have a gathering place there where we bring the people together and teach them the best we can, in schools and under the various auxiliary organizations of the Church.

I want to tell you that we, Brother Reed Smoot, Presiding Bishop Charles W. Nibley, and myself, there on one occasion witnessed some of the most wonderful perfection and thoroughness on the part of the children of the Latter-day Saints in the knowledge that is taught them in the Sabbath schools.

A little child between six and seven years of age stood up and gave the history of President Brigham Young that required at least twenty minutes to repeat, every word in distinct and plain English, giving a description of his life, the history of his ministry, of his travels across the desert, and all the way along up to the time of his death. Classes, and the whole Sunday school, could tell you the names of the presidency of the Church, and the name

of every member of the council of the twelve apostles. They would repeat to you the Articles of Faith by heart, and the Beatitudes and the Ten commandments; and thus they are trained and taught and commit these things to memory, far ahead of many of the children in our own enlightened land.

Another thing I may say to you. I have been there myself in a Sabbath school when the Book of Mormon was being read by verses, and the elders that were sent there to preach the gospel to them reading alternately phrase after phrase, with those native children, and the native children would put the elders to shame. They would read English right off, without a halt, while the elders would stumble reading a verse in the book.

This is not so prevalent now as it was formerly, for we used to pick up at one time boys that did not know anything at all, never had the privilege of going to a Mutual Improvement Association or school, and of being taught, never had had any privilege of going to the Church schools to be taught in the missionary class. When they arrived there, a good many of them I have known could hardly read and write, while the natives that they had gone to teach could beat them in everything of the kind.

TEMPLE SITE DEDICATED.

Now, again, the Lord bless you. I want to say to you that on the first of June, 1915, while on the islands with Brother Reed Smoot and Bishop Charles W. Nibley and the president of the mission there, and others of the elders, we talked over this matter, and we agreed—that is, Brother Smoot, Bishop Nibley and I agreed—that we would recommend the building of a temple in our settlement at Laie, and in pursuance of this agreement on our part, subject, of course, to the confirmation of the Council of the Twelve and of the Church, we went out upon the ground that we thought would be suitable on which to build a temple, and in the shades of evening we offered a prayer to the Lord and we dedicated the ground for that purpose, on condition it was approved by the presiding authorities of the Church and by the Church itself. And we now have your approval and we shall now proceed, as circumstances and means will permit, to begin the erection of a temple in Hawaii, as well as the building of the one in Canada. God bless you. Amen.

CHRONOLOGY OF THE WAR.

October 2.—Russian minister in Sofia ordered to deliver an ultimatum to the Bulgarian government, demanding that Bulgaria break off her relations with Russia's enemies.

October 4.—Russians capture eight heavy and six light guns in the Dvinsk region. The French attack in Champagne continues with some

success. Zeebrugge raided by aviators. According to Washington dispatches, between sixty and seventy German submarines have been destroyed up to date.

October 6.—Allied troops landed at Salonika. Bulgarian Black Sea ports blockaded. Germany apologizes to the United States for sinking the *Arabic*. Russians capture several villages. Lord Derby appointed Director of Recruiting for the British army. Greek cabinet resigns.

October 8.—The Greek government declare "benevolent neutrality" toward the entente powers. Austrian and German troops cross the Danube, the Drina, and the Save into Serbia. Two Russian cruisers shell Varna, the main Bulgarian port.

October 10.—Belgrade reported occupied by Germans and Austrians. Half a million Austro-German troops operating against Servia.

October 11.—Bulgarians attack Servia at Gariboghaz and Kaishvatz. German-Austrians repulsed in the Obrenovatz section on the Drina. Russians report some success near Dvinsk. German bombs dropped on Riga.

October 13.—By a zeppelin raid over a portion of the London area, 56 persons were killed and 114 injured.

October 14.—The British gain 1,000 yards of trench near Hullock, but are unable to hold them. In other localities trenches were taken and held. British submarine sinks a German torpedo-boat. Serbians are reported resisting the attacks of Germans and Bulgarians. One thousand German prisoners taken at Shobatz.

October 18.—Troops of the allies land at Enos, in Turkey, and occupy the railway. Five German transports reported sunk by British submarines in the Baltic.

October 19.—Italy declares war on Bulgaria. German forces in the Riga region repulsed. The allies despatching reinforcements night and day to Serbia, from Salonika.

October 21.—An Athens message to London announces that Britain has offered the island of Cyprus to Greece if she carries out her obligations to Serbia and joins the Entente.

October 24.—A British submarine near Libau sinks a German cruiser of the *Prinz Adalbert* type.

October 25.—The French capture important defences, including La Courtine, in Champagne. The Bulgarians are in control of Uskub, but suffer defeat at Krivolak and Rabrovo. Rumanian ministers with German leanings resign.

October 26.—Allies offer to Greece, including the cession of Cyprus, declared lapsed because Greece refuses to keep her treaty with Serbia and come to her aid.

October 27.—Serbians recapture Veles. The French government resigns. M. Briand asked to form a cabinet. H. M. S. *Argyle* wrecked on the Scottish coast; no lives lost. Uskub reported re-captured by Serbians. Lieutenant-general Sir Bryan Mahon is the British commander in the Balkans. Russians bombard Varna.

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THURSDAY, NOVEMBER 4, 1915.

EDITORIAL.

BACK TO THE ANGLICAN FOLD.

THE Rev. R. J. Campbell has severed his connection with the City Temple, London, where he has occupied the pulpit for thirteen years. In his farewell address, on the 10th of October, he spoke in feeling terms of the close and happy fellowship that has marked his pastorate at the Temple, and expressed the hope that if his health was sufficiently restored later on, he might from time to time be heard again in London. Then he announced his intention of returning to the Anglican church and accepting ordination in that community. On that question he said:

"From what I have already indicated, you will not be surprised to learn that I am about to return to communion in the Church of England, after an interval of twenty years spent in the Nonconformist ministry. A little later on I expect to receive ordination at the hands of the Bishop of Birmingham, and to be attached to the Cathedral Church in that city. Between the bishop and myself close sympathy exists on most questions, and in going to him I am going to a friend. Into my reasons for taking this step I will not enter now—most of my friends know all about them already—and I earnestly desire to avoid giving any occasion for public controversy. What I have just announced will depend upon the state of my health. My first endeavor must be to get well if I can, and that will take time. But for the war, I should have felt justified in taking a prolonged rest; as it is, I must not. I am, therefore, going back to the troops and the field hospitals in France for about two months, and after that I hope to secure a few weeks of quiet and retirement before entering upon any new duties."

Mr. Campbell, a few years ago, published his views on religion, under the name of "The New Theology." He was not satisfied with the old theology, as he understood it, but was looking for something better. Evidently, his quest was unsuccessful. But whether his return to the Church of England means that he renounces the "new theology" and accepts the old as true, or whether it merely indicates that he has become convinced that the "new" is no better than the old, and that it does not matter under what banner he marches to defeat, each one must judge for himself.

Some of our readers may not have a distinct understanding of the nature of the "new theology."

Speaking about "God and the Universe," Mr. Campbell paraphrases the belief of "the ordinary church-going Christians," as follows:

"They talk as though He were (practically) a finite being, stationed somewhere above and beyond the universe, watching and worrying over other and lesser finite beings—to wit, ourselves. According to the received phraseology, this God is greatly bothered and thwarted by what men have been doing throughout the few millenniums of human existence. He takes the whole thing very seriously, and thinks about little else than getting wayward humanity into line again. To this end He has adopted various expedients, the chief of which was the sending of His only-begotten Son to suffer and die in order that He might be free to forgive the trouble we have caused Him" (*The New Theology*, page 18).

Mr. Campbell asserts that God, according to the ordinary church-goer, is an "antiquated theologian who made His universe so badly that it went wrong in spite of Him," and then he goes on to explain his idea of God, and why He made the universe. He says:

"In order to manifest even to Himself the possibilities of His being, God must limit that being. There is no other way in which the fullest self-realization can be attained. Thus we get two modes of God—the infinite, perfect, unconditioned, primordially being; and the finite, imperfect, conditioned, and limited being of which we are ourselves expressions. And yet these two are one, and the former is the guarantee that the latter shall not fail in the purpose for which it became limited" (*The New Theology*, page 23).

Mr. Campbell, it will be seen, rather ridicules the "ordinary church-goer" for believing that God is a finite being worrying over us, and then he tells us that we have "two modes" of God, one infinite and one finite, and that the two are one. What is, then, the difference between the notion of the "ordinary church-goer" and the "new theology"? The latter, if the phraseology is reduced to ordinary language, tells us to believe in an infinite God who is finite, a perfect and unconditioned being who is imperfect, conditioned and limited!

Speaking of the Atonement, Mr. Campbell tells the story of a shipwreck and the saving of the crew by some noble fishermen who risked their own lives in the struggle against the angry waves. He concludes the thrilling tale thus:

"There is the truth for you, the real atonement. The heart creed is usually better than the head creed, and in great moments buries the latter out of sight. Here was the spirit of Christ, the true and eternal manhood, the spirit that seeks to save at its own cost" (*The New Theology*, page 171).

The Atonement, then, is, in the "new theology," no more than a manifestation of that sympathy which prompts men to risk their lives for fellow beings.

But do not the Scriptures speak of the death of Christ as a "sacrifice" for our sins? Yes, but, incredible as this sounds, Mr. Campbell tells us that he is convinced that the "New Testament language about the Atonement, especially the language of St. Paul, has been, and still is, the prolific source of most of the mischievous misinterpretations of it which exist in the religious mind" (*New Theology*, page 176). He tells us, "that if men could only * * * trust their own divine nature to enable them to follow and express the truth as well as to receive it, they would not suffer themselves to be hampered by formal and literal statements of belief, whether in the Church, the Bible, or anywhere else" (*New Theology*, page 178). "Trust their own divine nature!" Is not that what the Serpent proposed in Paradise, when he said, "Ye shall be as gods, knowing good and evil"?

Such are the views which the famous preacher has advocated in the pulpit once occupied by the equally famous Dr. Parker, and the question, now that he goes to the Church of England, naturally arises, Has he changed his views, or, does he take them with him?

In his farewell address he said that between the Bishop of Birmingham and himself close sympathy exists "on most questions." Are we to understand that an Anglican bishop is perfectly willing to ordain a clergyman with such views on the authority of the Scriptures, the Atonement, and the Godhead, and thereby give to them the sanction of the Anglican church?

There is, at present, no answer to these questions, but one thing is certain; the Anglican church has no authority to confer upon Mr. Campbell, different from that which a Nonconformist congregation can delegate to him. To go from one church to another does not help anybody in this respect. There is only one Church with divine authority—the Church of Jesus Christ of Latter-day Saints. This is not a branch of any other organization; it is not an offspring of any other church. It is the Church of Christ, established by revelation, with all the gifts and offices restored which are necessary for the successful completion of its mission in this age—the preparation of the world for the coming of the Son of man, and His reign upon the earth in glory.

J. M. S.

NATIONALITY is a good thing to a certain extent, but universality is better. All that is best in great poets of all countries is not what is national in them, but what is universal. Their roots are in their native soil; but their branches wave in the impatriotic air that speaks the same language to all men, and their leaves shine with the illimitable light that pervades all lands.—LONGFELLOW.

WORK is only well done when it is done with a will; and no man has a thoroughly sound will unless he knows he is doing what he should, and is in his place.—JOHN RUSKIN.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held in the Victoria Hall, St. Stephens Street, Norwich, on Sunday, October 24th, 1915. There were in attendance: President Hyrum M. Smith of the European mission; Elder John E. Cottam of the Liverpool office, and President William Werrett, Jr., and eight traveling elders of the Norwich conference.

The morning session convened at 10:30, and was commenced by singing, "Haste to the Sunday school." Prayer was offered by Elder John G. Bullock. Sacramental song, "Again we meet around the board."

The sacrament was administered by Elders G. Sanford Pincock and Vern R. Ekins.

President William Werrett, Jr., then addressed the congregation, speaking of the privilege of meeting in conference. This privilege, he said, was denied to many who lived in the remote corners of the conference, and to others who were compelled to remain at home because of the present tumultuous conditions. Unto us our meetings should prove a great benefit.

Elder Henry Yates, the next speaker, referred to the wickedness of the people of the present age, and said that the elders of the Church were sent into the world to call mankind to repentance, and to urge all to turn to Christ for refuge. He emphasized the necessity of true repentance, as distinct from the mere profession of the lips, and deathbed reformation.

A vocal duet, "He wipes the tear from every eye," was rendered by Elder Vern R. Ekins and Sister Florence Spall.

Elder Perry C. Hall expressed his gratitude for the opportunity of addressing a congregation of earnest inquirers for the truth. The investigator of the doctrines of the Bible, he said, must follow the pathway that will lead us unto God, if he would know of the truth. The key-note was prayer. "Prayer is the soul's sincere desire, uttered or unexpressed; prayer is the contrite sinner's voice, returning from his ways." We should not go ostentatiously into the open or the streets to pray, but enter into our secret chambers, praying sincerely for the righteous desires of our heart. Then God would reward us openly. The prayer of Christ, simple in speech, extensive in scope and glorious in its spirit, was a proper form to follow. If we ever pray in faith, we shall have our faith strengthened, for God will never forsake the righteous.

Closing song, "Parting hymn." Prayer by Brother Sidney Peek.

The afternoon session commenced at 2:30 with singing, "What was witnessed in the heavens?" Prayer was offered by Brother George E. Southgate. Continued by singing, "Though deep'n'ing trials."

The general and local authorities of the Church were unanimously sustained.

Elder William L. Pond made a short address, saying how thankful we should be for the privilege of living in the age of the restoration of God's truths. He bore his testimony that the Scriptures contained the principles of salvation and life eternal, and that new Scripture had been given to us to illuminate the old; furthermore, new light and knowledge had been given through the Prophet Joseph Smith. He implored all men to read the words of God, to search the Scriptures; for in them was eternal life.

A vocal duet was rendered by Brother Sidney Peek and Elizabeth Elvin, "Jesus, Lover of My Soul."

Elder John E. Cottam then spoke. In four short words, "Through trials to glory," he said, was expressed the life's history of some of the prophets. The phrase indicated the nature of the battle of life, the glories obtained sometimes coming in this life, but oftentimes only in the hereafter. The boy Joseph who was sold into Egypt by his brothers, rose to be a powerful leader among the Egyptians. Stephen being stoned, looked into the heavens, which were opened unto him, and saw the glory of God, with Jesus Christ standing on the right hand of the Father. Jesus Christ likewise bore the afflictions of the flesh, that all men might have the privilege of seeing God's glory manifested in Him. Joseph Smith had also to endure persecution, after God had restored, through him, the everlasting gospel, which would ultimately lead men to a glorious life, if they but remained faithful.

Elder John G. Bullock said he felt gratified in being a recipient of the blessings of the gospel plan of life. The universal plan of redemption, he stated, was applicable to the dead as well as to the living. The principles of redemption revealed to Adam, continued to be taught from generation to generation. Noah, Moses, Christ, and Joseph Smith bore testimony to the same principles. The scope of the gospel is wider than this sphere of action, for it extends, with the same efficacy, to the dwelling place of those spirits who are held in a spiritual prison, where mercy can be given to those deserving of it.

President Hyrum M. Smith spoke words of consolation and inspiration to the saints for having the courage to tear themselves from the dogmas of the world, in order to accept the true and everlasting gospel, restored to earth by the Prophet Joseph Smith. He stated that the lack of charity on the part of owners of halls and churches was the cause for the Latter-day Saints congregating in poorly lighted and improperly ventilated halls to worship. The saints of Norwich were not alone in being denied more favorable conditions. Throughout Great Britain, and even in the United States, the saints were subjected to like treatment. How much better would it be if the Latter-day Saints could be received in a kindlier and more rational manner?

Closing song, "O ye mountains high." Prayer by Elder G. Sanford Pincock.

The evening session convened at 6:30 with singing, "Come, listen to a prophet's voice." Prayer was offered by Elder Benjamin Ward. Continued by singing, "For the strength of the hills we bless Thee."

Elder Charles W. Tonks was the first speaker. He stated our belief in the divine inspiration of the Book of Mormon; told the history it contained of one of the families of the house of God's chosen people; and said it was complied by ancient prophets, under the direction of God, who had preserved it and restored it to this generation. He stated that it contained the history of God's dealings with His people who inhabited the American continent, and that it gave principles and ordinances which corroborate the doctrines taught in the Bible.

A vocal solo, "The lost chord," was rendered by Sister Agnes Harrison.

Elder John E. Cottam said there are three divisions of time—the past, present, and future. The present is the one of most importance to us. The past has gone; the future we may not be privileged to see. At the present we have restored to us a Pearl of Great Price—the gospel of Jesus Christ. Let us profit by its teachings, remembering always to be considerate of other persons' rights, and tolerant of their opinions, guarding our tongues against saying wrong, but using them to disseminate good. Let us learn the duties of saints, and strive to live the gospel every moment of our lives.

President Hyrum M. Smith spoke, stating that God had sent an ambassador to man in this dispensation to restore the Priesthood. Those so ordained had the same power to call men unto the ministry, and to bring forth and write scripture as had former apostles and prophets. The works our modern prophets brought forth were inspired of God, as were the books of the Bible. Why do men dissent from accepting more scripture than the Bible, when the Bible, as compiled, does not contain all the books from which the Israelites read? If more knowledge is not to be given, why does not the world explain those passages of scripture referring to the coming forth of the stick of Ephraim as told by Ezekiel: "That truth should spring out of the earth, and righteousness look down from heaven"? Simply because such men are not inspired of God. They have robbed the Scriptures of many of their choicest teachings, and have interwoven and inserted man-made doctrines, which confuse the uninspired reader.

Closing hymn, "Guide us, O Thou great Jehovah." Prayer by Elder Vern R. Ekins.

WILLIAM LEONE POND, Clerk of Conference.

PREFER diligence before idleness, unless you esteem rust before brightness.

RELIEF SOCIETY CONFERENCES.

ON Saturday afternoon, October 16th, 1915, a conference of the Relief Societies of the Leeds conference was held in Westgate New Hall, Bradford. There were present: President Ida B. Smith of the general board; Sister Harriet Lowther of the Liverpool branch; President Cyrene N. Bagley and all the Relief Society presidents of the conference. Excellent reports were given by the presidents of the different societies of the work done in the conference for the benefit of the poor and needy. President Ida B. Smith then addressed the sisters, giving them much counsel and advice pertaining to the Relief Society work, and commending the sisters on the work they had accomplished.

RALPH BISHOP, Clerk of Conference.

A CONFERENCE of the Relief Societies of the Nottingham conference was held at 47 Castle Gate, Nottingham, October 14th, 1915, at 2 p.m. In attendance were President Ida B. Smith, and Sister Cumming from Liverpool; Sister Gregory of Sheffield; Relief Society officers and members from the various branches of the Nottingham conference; President Ernest E. Greenwood and seven traveling elders of the Nottingham conference.

President Greenwood presided. At the request of Sister Smith, reports were rendered from the branches by officers of the Relief Societies; and Sister Cumming of Liverpool and Sister Gregory of Sheffield expressed their appreciation at being present and told about the relief work that was being done in their respective conferences.

After hearing the reports, President Ida B. Smith spoke at length, encouraging the workers in the Relief organizations, and told of the purpose of this helpful work being done by the Latter-day Saint women. She explained how the Relief Society had been organized by the Prophet Joseph Smith, and that it had a two-fold purpose—supplying temporal aid to those in need, and spiritual strength to those who engage in the work of relieving others. Good advice was given to the sisters as to how meetings can best be conducted to produce the most good for the time spent in them. Sister Smith testified that the work being done by the British Relief Societies has made it possible for some people of high standing to understand better the Latter-day Saints, and the doctrines being taught by them.

A. B. WHITE, Clerk of Conference.

THE Relief Societies of the Birmingham conference held their annual conference in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham, October 23rd, 1915. The meeting was called to order at 2:30 p.m., Sister Ida B. Smith, president

of the Relief Societies in the European mission presiding, and President James Judd conducting the exercises. After the opening hymn and prayer, Sister Ida B. Smith explained the object of the Relief Society conference.

The six organized societies of the conference were reported to be in good working condition, and the sisters were interested in the work.

Sister Ida B. Smith then addressed the sisters on the way relief work should be conducted, commended them on the amount of work that had been done, and expressed her love to all those who assist in relieving the suffering that is so prevalent in our midst. She counseled the sisters to have love and unity in their work, for contention and strife had no part in the gospel of Christ. They should also feel proud to belong to the grandest organization on earth. She spoke on the efficacy of prayer, and exhorted the saints to pray. She also read the report of the Relief Societies of the European mission.

Sister Harriet Lowther, of the Liverpool branch, said she was pleased to attend, and gave the sisters instruction on how the meetings in Liverpool were conducted. She bore her testimony to the divinity of the work she was engaged in.

President James Judd expressed his appreciation to the sisters for the work they had accomplished, and advised all to exercise charity whenever possible. The meeting was closed by singing and prayer.

J. MELVIN TOONE, Secretary of Conference.

DIED IN BATTLE.

WORD has just been received of the death, on the battlefield, on September 30th, 1915, of Brother Thomas Spinks, of Doncaster (Sheffield conference). He was born March 7th, 1879, in Dudley, Stafford, England, and was baptized August 1st, 1908, by Elder Lafayette Orme. He was a member of the K. O. Y. L. I., and had served his King and country since March 26th, 1915.

Brother Charles Herbert Sadler, a faithful member of the Norwich conference, fell, while on the battlefield, on October 6th, 1915. Deceased was buried in a small graveyard in France, with others of his comrades. He was born March 12th, 1895, at Lexdon, Essex, and baptized June 18th, 1913.

Elder George H. Cook sends word of the death, as the result of wounds received on the battlefield, of Brother Isaiah Turner, a member of the Burnley branch of the Church, on the 25th of September, 1915. Brother Turner belonged to the 10th Battalion Scottish Rifles, and enlisted on December 27th, 1914. He was born January 15th, 1897, at Burnley, and was baptized and confirmed November 14th, 1914, by Elder Thomas S. Peterson.

GOD'S PEERAGE.

HE is a nobleman in God's peerage who goes out every morning, it may be from the humblest of homes, to his work and to his labor until the evening, with a determination, as working for a heavenly Master, to do his best; and no titles which this world can bestow, no money which was ever coined, can bring a man who does no work within the sunshine of God's love.—DEAN HOLE.

FROM THE MISSION FIELD.

Baptisms.—A baptism was performed in the North Sea, at Lowestoft, October 12th, 1915, when one person became a member of the Church. Elder John G. Bullock officiated.

A baptismal service was held at 106 Ann Street, Belfast (Irish conference), on Friday, October 15th, 1915, when one soul was added to the fold of Christ, President A. L. Hanks officiating.

A baptismal service was held Saturday, October 23rd, 1915, in the Latter-day Saints' Chapel, Sycamore Road, Handsworth, Birmingham (Birmingham conference), when four souls were added to the fold of Christ. Elders J. Melvin Toone and Leroy Dance officiated.

A baptismal service was held on Friday, October 22nd, 1915, at the Public Baths, Carlisle (Newcastle conference), when two souls were added to the Church. Elder Victor E. Israelson officiated.

DIED.

HANKINS.—At Doncaster (Sheffield conference), October 2nd, 1915, Hannah Hankins. Deceased was born May 1st, 1838, at Houftin, Buckinghamshire, England, and was baptized a member of the Church August 23, 1903, by Elder Joseph C. Wood. Sister Hankins died a faithful Latter-day Saint.

SMITH.—October 18th, 1915, James Smith. Deceased was born May 11th, 1842, and baptized June 2nd, 1910, by Elder A. C. Gunderson.

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